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# **THE JOURNAL OF EDUCATIONAL SOCIOLOGY**

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## *ISRAEL*

A. I. Katsh

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# THE JOURNAL OF EDUCATIONAL SOCIOLOGY

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## EDITORIAL

The emergence of the Third Jewish Commonwealth is a rare phenomenon in world history. The new state of Israel represents today the greatest psychological laboratory of our time. The "normal" living as a Jew, the tremendous task of rehabilitating people from different countries and origins, the emphasis on the negation of profit in the collective settlements, the reverence for physical labor, the emphasis on free education for all — all these factors offer fertile soil for the student of the Bible and human relations.

The activity in the new country is beaverish and unbelievably creative, physically and spiritually. The visitor is confronted with a miniature United Nations in action. The child and the adult each one stemming from a different part of the world, many commanding several languages, are now being integrated as a healthy and productive group, through the medium of spoken Hebrew. This fusion of the Occident and the Orient is fascinating and the process warms the cockles of the sociologist's heart, be he amateur or professional.

This amazing fusion and growth is applicable as well to the land itself. Millions of trees have made their welcome appearance since 1948 and the despairing cry for portable water, so common in the Middle East, is rapidly being answered. The Yarkon river, near Tel-Aviv, is literally being transplanted many miles away to the desolate but hopeful Negeb for irrigation. The Negeb, still a wasteland of sand and rocks, barren and deserted, is now being exploited to the fullest extent, both for the purpose of settlement and for the extraction of precious phosphates and other valuable chemicals. The Negeb is Israel's future and constitutes its hope of blending the past with the present and future.

The articles appearing in the following pages are written by educators and leaders who have had a first hand opportunity to study Israel, some as members of the N.Y.U. Professorial Seminar in Israel. In editing the articles the editor was assisted a great deal by his student and friend Harry Siller and wishes to record here his gratitude and appreciation.

A. I. Katsh

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## **THE LAND AND THE PEOPLE**

### **Geographical Aspects of Israel**

#### **A. THE GEOGRAPHY**

The area of Israel is about 7000 square miles or about the size of the State of New Jersey. In this small area there is a very great diversity of geography and climate, from the temperate to the tropical and from humid coastlands to desert interior. It has varied scenery of mountains and lakes bordered by a sea shore running the entire length of the country, and crowned by the beautiful harbor of Haifa. The mountains range from about 3000 feet upward around Jerusalem and then again at Safed. The descent is rapid from Jerusalem to the Dead Sea about 1300 feet below sea level and from Safed to Tiberias, about 200 feet below sea level. There is a striking change of temperature, and the evergreens in the mountains change to the palms in the valleys. As one travels by plane from Lydda to Elath on the Red Sea, one sees the gradual change from green fields to yellow sands. The monotony of the sands is relieved occasionally by a patch of green where water has been found. The hilltops are used as strategic settlements to afford protection against attack; it is no accident that the capitals of antiquity — Jerusalem, Athens and Rome — were built on hilltops. The geography of Israel enables the tourist to understand the Bible better. Psalms 29, 94, and 95, recited on Friday evening in the traditional Jewish service are paeans to nature, selected by the pious Jews of Safed surrounded as they were by the majesty of the hills. In that geographical setting, one can understand the phrase from these Psalms about the beauty of holiness, of a God of nature coming to do justice. "The God of Majesty acclaimed by nature comes to judge the earth with righteousness."

The geographical position of Israel at the junction of three continents opens the possibilities of a free port, trans-shipment trade and a center of transportation communication. From the junction of three continents came the original message of the fatherhood of God and, from it, too, may yet come the sorely needed doctrine of the brotherhood of man.

#### **B. THE CLIMATE**

Israel has several climates, depending on the altitude. Along the

coast the weather is warm and humid with little rain in summer, and mild and wet in winter. For example, the mean temperature ranges from January to August, from 57 to 83 degrees. This corresponds with a similar range for Jacksonville, Fla. of 55 to 82 degrees, and for Savannah, Ga. from 52 to 82, and for Galveston from 55 to 83 degrees. The range for Haifa at Mt. Carmel is 53 to 77 and which is similar to the range for Los Angeles from 55 to 70 degrees, and for San Diego from 55 to 68 degrees. This correspondence is natural because Jerusalem is at a latitude of 31 degrees 47 minutes compared to 30 degrees 27 minutes for Jacksonville, 32 degrees 5 minutes for Savannah, 32 degrees 43 minutes for San Diego and 34 degrees 5 minutes for Los Angeles.

The desert is warmer. Beersheba ranges from 54 degrees in January to 79 degrees in August which is strikingly similar to the range for New Orleans, which also runs from 54 degrees to 79 degrees. In the depressions the temperature is much higher. At the southern end of the Dead Sea, the range is from 61 to 94 degrees and at Tiberias from 57 to 88 degrees.

In the hill country the mean temperature ranges from 48 to 74 degrees for Jerusalem and from 45 to 74 degrees for Mt. Canaan near Safed. These mean temperatures for January and August correspond with 32 to 72 degrees for Denver and 20 and 66 degrees for Helena, Montana. It should be noted that the range is narrower in Israel and hence snow rarely falls. Even for the seacoast cities the annual range is smaller — about 25 degrees. On the other hand, within the United States the range between the averages for January and July are 32 to 74 degrees, for the country as a whole; 26 to 74 degrees, for Chicago; 33 to 77 degrees, for Washington; 52 to 90 degrees for Phoenix. Though the climate in Israel is mild, it varies sufficiently both daily and yearly to impart vigor to the people. In the desert the daily range is very great and the Bible records Jacob's complaint to his father-in-law Laban, "By day I was burnt by the heat, and at night frozen by the cold."

### C. RESOURCES

Israel's natural resources are not abundant. However, it does have tremendous quantities of chemicals in the Dead Sea. The sodium salts are important in industry, and the potassium salts are the basis for fertilizer; and the magnesium salts, being much lighter than aluminum, are important for light metals in airplanes and general transportation. Calcium is important in building materials, and there are abundant sources for cement and lime. Fish are available in moder-

ate amounts in the Mediteranean and in great abundance in the Red Sea. Fresh water fish have been bred in the ponds set up throughout the country.

Israel's resources, however, are more extensive than those of Switzerland. At the World Fair in Zurich in 1939 one of the Swiss mottoes read "We have no iron, we have no coal, we have no copper, we have no gold. Switzerland's resources are the daring of our entrepreneurs and the loyalty and discipline of our workers." So although Switzerland has neither iron nor coal, it excels in the production and export of fine machinery, both heavy and light, from locomotives to voltmeters. Switzerland has neither copper nor gold but it is famous for its watches and clocks. It grows no cocoa but produces and exports chocolates. Similarly, Holland, Norway and Denmark have no iron ore nor steel industry but they are important factors in shipbuilding and in certain types of machinery. The Danish firm of Burmeister and Wain is famous throughout the world.

Raw materials for Israel would be available from nearby neighbors whence freight costs would not be prohibitive. Egypt has cotton, already used in Israel textile plants, as well as various minerals, such as ores, manganese, zirconium, and phosphates for mixing with fertilizers. Phosphates are available also in Trans-Jordan. Cyprus and Greece have several important minerals such as chromium, magnesium, pyrites and asbestos. Copper and lead are also found in Greece. Chromium, lead and zinc ores are found in Turkey. Petroleum is abundant in the Middle East. In time, Israel has the possibilities of developing a thriving economy which could absorb, and maintain at a reasonable standard of living, a large number of refugees yet to be saved in various parts of the world.

#### D. WATER

Water is Israel's greatest need. In California aqueducts run 200 miles from the water source to the dry area. In Israel, too, aqueducts could convert much of the Negeb into fruitful fields, for, on that historic desert there is virgin soil on which no crops have ever been grown. On the other hand, when water is found, as at Gebulot near the Egyptian border, abundant crops of figs and peaches and other fruits and vegetables can be raised. The Negeb excluded, Israel has more rain than most of the areas of the world where cereals are grown. Jerusalem's rainfall of 26 inches compares with 24 inches for London, 23 inches for Paris and Berlin, 18 inches for Warsaw and 16 inches for Odessa. The average annual rainfall in various parts of the country ranges from 25 inches around Haifa and 22 inches

around Tel Aviv to 8 inches around the Beersheba desert. However, distribution within the year and the variation from year to year sometimes results in flooding and dust bowl conditions. In general the distribution is similar to the Pacific Northwest, Washington, Oregon and California. The early rains are the heavy ones and run from October to January. The late rains from February to April are light. About 77% of the rain falls in the three months December to February. In ancient times water was best utilized through irrigation canals from brooks and streams, from wells and aqueducts and from rain collecting cisterns. This made it possible to bring under cultivation large areas which changed to desert and swamp when the water sources were neglected.

The Negeb in the South contains about 50% of the land area but less than 4% of the population, and could readily be devoted to agriculture. Owing to the great range of temperature between noon and night, there is a heavy dew which, supplemented by cheap water brought down by pipes, would make possible the cultivation of specialized crops such as are now grown in the formerly arid areas of the Southwestern part of the United States. Only about 10% of the amount of water that is available for exploitation is now being used. With better utilization considerable land areas could be brought under cultivation. On a visit to the Negeb the tourist sees the artificial irrigation of vegetable and fruit farms. There is also contour plowing and terracing to avoid erosion. Centuries of neglect have created sharp gullies through which the water rushed away during the rainy season; these are being closed by the planting of trees and by the building of an irrigation dam to retain the water falling in the rainy season, and to release it during the dry season. Although the rainfall is only 20 inches per year, such methods will make it possible to supply the equivalent of 40 inches of rain, as actually is done, for example, at one particular tree nursery in the dry area.

At Beersheba a new agricultural experiment station is seeking to find what would thrive best among trees, shrubs, fruits and vegetables. Pipelines are now being laid to bring millions of gallons of water to an area where nothing has ever grown before.

Around Jerusalem pipes have been laid from new water sources on the coastal plains to replace the water which the Latrun pumping station, now in Arab hands, is diverting. This new aqueduct is furnishing water for an increasing population.

## **SOME SOCIOLOGICAL IMPLICATIONS OF THE PROMISED LAND**

**Evan H. Bergwall**

The concept or the idea of the promised land is not new, particularly to the biblical scholar. Throughout the centuries the term "promised land" has had real meaning to many people, although the meaning often differed among people. To most, some Utopian ideal has been connected with the concept. However, both historical study and modern travel in what is now known as the Holy Land give reason to believe that the Utopian ideal is not necessarily the sociological implication of a promised land.

There have been false ideas that have clustered around the term "promised land" such as the inference that the promised land is a land of "milk and honey" providing sustenance to those who would possess it, regardless of the amount of labor they might put into that land. The concept contained also the notion of an inheritance, as in the case of a young man in a wealthy family inheriting from his father a huge estate for which he himself had made no contribution of any consequence. Thus arises the idea of "something for nothing" as a simple result of an association or relationship. With it comes the privilege of being "at ease in Zion" and enjoying the fruits of someone else's labor. Is this a true picture of the concept of the promised land?

### **HISTORICAL SETTING OF THE LAND OF CANAAN**

The ancient name of that portion of Palestine lying west of the Jordan River was Canaan. It was promised by God to the descendants of Abraham, and it is here that we find the genesis of the term "promised land". This rather choice land in what we now term the Middle East was not a land completely open to the Children of Israel to whom God made the promise. The Canaanites were residing there and were not willing or ready to relinquish this land to the Israelites. However, the day came when the Children of Israel penetrated into the land of Canaan overcame the inhabitants, and divided the land among the tribes of Israel. Nevertheless, even to the people chosen by God the promised land meant more than a simple inheritance.

To appreciate somewhat the thinking of these people relating to this small parcel of land, we must realize that they had been freed



from the land where they had lived in slavery. They had been required to labor long and hard to provide material gain for their Egyptian overlords. They had not been able to call their lives their own, for the slave is not permitted to enjoy the fruits of his labors. Historically, therefore, the promised land did not mean to these people merely a land of ease and plenty. There was a far larger and more significant concept in their thinking as they held in their mind the cherished thought of the promised land.

#### THE HISTORICAL "IDEAS" IN THE CONCEPT OF A PROMISED LAND

For the slave, the most cherished ambition and ideal is freedom. When the reality and practical aspects of freedom have been shorn away, the thing that one desires more than anything else is simply to enjoy freedom. Therefore, when the Israelites thought about the land of Canaan they were thinking of a place where they might enjoy freedom, where the shackles of slavery might be cast aside and where they could live a free life. There could have been no fonder hope or dream in the minds of these people than to enter into a land, no matter how barren and unattractive, so long as in that land they might have freedom.

Their first concept of freedom, of course, was that of freedom from slavery. Enforced labor for someone else's gain is the most degrading kind of labor. From such shackles these people, who had known freedom, yearned fervently to escape.

Together with this thought there must have been in their minds the idea of freedom of enterprise: in other words, to be able to work and to have the privilege of sharing in the fruits of their labor. This may not seem very close to us Americans. However, it is still true in many parts of the world that people are not privileged to share justly in the fruits of their efforts. Therefore, the concept of the promised land became one of a land where people could work and receive benefits in direct proportion to their efforts. Thus, the main motive was not the simple idea of ease and of plenty and of abundance, but rather the privilege of hewing out of even a desert mountainous land a destiny for the individual and the nation.

Surely in the people's concept of the land of freedom there was the very distinct idea of being able to be in a place where it was possible to worship God according to the dictates of their own lives and hearts. In slavery they were in a country that was not sympathetic to their religious outlook. They were restrained from worshipping God freely because of the suspicions of the Egyptian leaders among whom there was little knowledge of the great God wor-



shipped by the Israelites. The promised land would be a place where, without outside influence forbidding it, they could bare their hearts and their lives before God and worship Him as they desired.

These concepts of freedom are very pertinent to us today. We have much to say about the four freedoms, and often we talk about them as though they were concepts of our day alone. Truthfully, however, even these many centuries ago there was within the hearts of men and women the same desire that we have to enjoy freedom. There no doubt were in the concept of the promised land many of the ideas that we incorporate in our modern thinking with regard to democratic freedom.

Another great idea was associated with this concept. That is that the promised land was a place in which human personality was respected and honored, a place where the dignity of the individual was recognized and safeguarded. No longer did the people want to be slaves and chattel; they were yearning for the possibility of entering a new country where there would be equality with their fellowmen and where they would have value in the sight of God. Altogether too frequently in the history of the world there have been the times and places where life has been held cheap and almost valueless.

Not so in the promised land, for here a man is important . . . every man is important because he has a significant relationship to God and to his fellowmen. Our own American forefathers came to a new land that they might worship God according to the dictates of their hearts, and because of that relationship with God — new dignity and value were added to their lives. Our own nation is great because we have realized this concept. The Jew wanted to go back to the land his God promised him because it added dignity and value to the human personality. The concept of the promised land also contained the idea of opportunity. This small segment of land nestled between the Jordan River and the Mediterranean Sea spelled for the Hebrew slaves in Egypt an opportunity. It implied hard work, to be sure, but it also implied the opportunity to enjoy the fruits of their labor. Opportunity gives motivation and incentive to life, this idea cannot be divorced from the aspirations of the Hebrew people to return to the promised land. It meant that they could gather themselves together to create and enjoy that home life which has always been held so sacred by the Jew. In slavery there is very little thought given to the need or desirability of a satisfying family life. The tribes of Israel wanted to go back where they could establish themselves as tribes and as families, and to create the kind of home experience that they considered so important in the sight of

God. Going home also meant to them the possibility of a modest form of self-government. In most instances, it is the history of mankind for each individual to want to have something to say about his own human destiny. Nations of people want the privilege of naming their own leadership and planning the destiny of their own people. Much of the struggle that is in the world today centers around this concept of the desire for self-government. Therefore, this ambition to have the privilege of determining their own destiny in a political sense meant more to the Israelites as they thought of the promised land than did the ease and the idea of freely flowing milk and honey. The passion of their heart was for a chance to pursue a life of creativity and of advance for their own people. This was not possible while they lived in bondage and subservience to a stronger power.

With all these ideas, the children of Israel finally were willing to wage a war to gain for themselves the homeland which was in the land promised by God, namely Canaan. Thus, historically, as we relate the idea of a promised land to the Jewish people, we must realize that it was not simply an inheritance for which they were not willing to pay a price; but it was rather a land in which the great concepts of freedom and opportunity were possible, a land for which they struggled and in which they finally secured their Promised Land.

#### THE MODERN IMPLICATIONS OF THE STATE OF ISRAEL

How closely this modern state of Israel coincides with the historical concepts of the promised land in the minds of the Jewish people, I am not able to evaluate. However, one can readily see how in the minds of many this new political entity becomes identical with the concept of the promised land. Not only is Israel fashioned out of a land that was originally termed the promised land, but it is also located in that part of the world most closely associated historically with the Jewish people. To the Jewish people Israel becomes a land of personal freedom. No longer are they scattered among the various nations of the world where they become minority groups; they are now in their own country where they are the majority and the ruling group. Their sense of insecurity has been replaced by a sense of security. Although in many places they had not been in slavery as it was known in the early history of the people in Egypt, surely they had not the privilege of determining their own destiny in the nations of the world. Now, for the first time in many generations, they have the privilege of setting up a

democratic form of government in which they are privileged to fashion their own political destinies.

Now the possibilities exist for fulfilling the dreams of freedom which were not completely possible in the Diaspora. Judaism can be practiced as the dominant religious faith. The people of Israel are privileged to worship God as they see fit, although the criticism has sometimes leveled toward Israel that her people are not giving full freedom to other religious beliefs in their democracy. They are not subject, however, to any foreign pressures concerning their religious belief, but are now able to work out their own relationship to God in ways of worship that seem best for them. An interesting fact needs to be observed at this point, however, and that is that although they do have complete freedom to determine their religious faith and to practice their Judaism, a large percentage of the people, particularly among the youth, are not active in their free worship of God. Having won their battle for freedom of worship in their own country, it seems quite unfortunate that many of their own people are not following a positive religious path, but are becoming considerably inactive in the expression of their religious faith.

#### **ATTENDANT PROBLEMS IN SECURING THE PROMISED LAND**

It was not without problems that the children of Israel came into their inheritance in the land of Canaan. It is not without some very serious problems that a portion of Palestine has been made into the independent state of Israel. Although the War of Liberation was brief, it was intensive and relatively many lives were lost. However, with the conclusion of the war one has not found the end of the attendant problems. Countless thousands of Arabs, to whom that portion of Palestine which is now Israel was home, are living in refugee camps in Arab countries. The Arab's plight is not a very enviable one, and their problem is one that is not only related to the Middle East but also to the United Nations and to the entire world. This problem raises great tensions in the Middle East and there the potential of war is always hovering over this part of the world. Quite obviously, some of the problems that face the United Nations relating to these Middle East countries are only symptomatic of a larger issue. For example, the hydroelectric plant that Israel wishes to construct using the head waters of the Jordan River surely is not the only real basis for complaint by the Syrian government. It represents a larger issue . . . it represents a need for peace in the Middle East, the basis of which is not easy to find. We realize that although the Jews have, in a sense, secured the promised

land, they are holding it in a time of extreme tension and insecurity.

The very fact that eastern and western cultures meet in the Middle East also raises problems for that area. Israel, with her association with Jewish people in the western lands, represents western culture in the Middle East. Much of the way and standard of life that are being introduced are directly influenced by western ways. Much of the rehabilitation of Israel is possible because of money secured from world-wide Jewry, most of which comes from western countries. The Arab nations, of course, have no access to money in this fashion . . . although the income from some of the Arab states, through oil holdings alone, is tremendous. The Arab states more readily represent eastern culture. There is a conflict of culture and there is also a conflict of religion. With the establishment of the new state of Israel the conflict also becomes political, and thus the Middle East is not in an enviable position as seen by the rest of the world. It does hold a very strategic place, however, and the United Nations is, therefore, confronted with the problem of bringing peace to the Middle East which will influence the entire world.

Many people in many nations look upon the Middle East as the Holy Land. There are many roots that go deeply into this part of the world from a religious point of view. Therefore, what transpires in Palestine is of real significance, not only politically but from the religious point of view. In the days that lie ahead intense interest will be directed toward the state of Israel and her relationship to the Arab states. Peace is the great ideal, and peace in the Middle East could mean much to the development of that part of the world and to the bridging of the gap between the east and west, which is an ambition of the state of Israel.

#### CONCLUSION

Although it would be comparatively easy to make moral value judgments relating to what is transpiring in the Middle East, it has not seemed wise to do so in this article, but rather to highlight "things as they are". One can recognize the advance that has taken place sociologically in the state of Israel, and one could wish for a greater advance in that same area in the Arab states. The potential for a satisfying life for all nations in the Middle East is great. We trust that under the leadership of the United Nations that a permanent peace will be forthcoming to promote the best interests of all in that part of the world.

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## EDUCATION IN ISRAEL

Theodore Huebener

When Israel was established five years ago, it was confronted by a number of difficult problems—economic, political and social. The big task facing the young republic, however, was that of welding a heterogeneous mass of immigrants into a united people. That was primarily the function of the educational system, which has acquitted itself well. Within the short space of five years common educational ideals have been established for Israeli youth and Hebrew has become the national language of the people.

Under the British Mandate the greater part of government funds allotted to education went to the support of the Arab schools. The Jewish schools depended almost entirely on contributions from public-spirited individuals and the Zionist movement. Also, the various Jewish communities established a system of self-taxation for the maintenance of their schools. In fact, the *Yishub* (Jewish community in Palestine) succeeded in building up a school system which included all types of education from kindergarten to college. Since the system was based on the initiative of each community, it was natural that the schools should reflect the educational ideals of their sponsors. On the basis of their varying aims the schools fell into certain groups which were known as *trends*.

There were four main groupings: (1) the Labor Trend, the largest, which reflected the basic principles of the Israel Labor Movement; (2) the General Trend, the oldest, which provided a general education without emphasis on any particular philosophy; (3) the Mizrachi Trend, which placed stress on Jewish tradition and religion; and (4) the Agudah Trend, which placed the chief emphasis on religious studies. Although each group of schools operated independently under its own inspectors, there was a considerable degree of cooperation and coordination between them. This was the situation when on May 14, 1948 the State of Israel was established. It inherited a full-fledged educational system which included kindergartens, elementary, secondary, trade, agricultural colleges and teacher training seminaries, with a total of 97,000 students. For a long time there had been a feeling that this diversified collection of institutions of learning should be replaced by a unified state educational system. Hence, a few months after the signing of the Armistice Agreement with the Arab States, and despite many other grim



and pressing problems, the Knesset passed the compulsory education law (September 12, 1949). It establishes universal, free and compulsory elementary education for all children, without distinction of religion, race or sex, from the age of five to fourteen. This was a great step forward. It is worth pointing out that Israel is the only country in the Middle East that provides such a liberal and extensive system of education.

As in the United States, the local authorities are charged with the responsibility of carrying out the implications of the school law. Due to the three-fold increase in the school population within the last four years, the resources of the central government have been severely taxed. At present there are over 350,000 children in Israel's schools. For 1953-54 the allotment for education is IL 17,310,000 or 8 per cent of the total government expenditures.

The structure of the Israeli educational system is simple. It consists of four stages:

1. The kindergarten, attended by children between three and six.
2. The elementary schools, providing eight years of training, between the ages of six and fourteen.
3. The secondary schools, offering four years of instruction. Graduates of the high schools qualify for admission to the Hebrew University.
4. The institutions of higher learning.

*Kindergartens.* About 70% of all children in Israel between the ages of three and six attend a kindergarten, a proportion which is unusually large for any country. Because of the diversity of the population, the kindergarten plays an important role as a unifying force. The foundation for Hebrew as the speech of everyday life is laid. Special attention is paid to nature study and to the task of building up the country. Many of the kindergartens are open from 7:30 A.M. to 5 P.M., so as to release the mothers for other duties. The entire cost for the five-year olds is borne by the government. During the last five years there has been more than a four-fold increase in the number of children attending kindergartens, that is, from 16,695 to over 75,000.

*Elementary Schools.* All children are legally required to attend elementary school from the ages of six to fourteen. The curriculum is based on that of European and American schools, with the addition of Bible study and Hebrew culture. Also nature study and the geography of Israel are given special attention. The ideal held up to the children is that of the self-sacrificing youth who is ready to

become a pioneer. Stress is placed on physical training, handicrafts, gardening and domestic science.

A special problem of the elementary schools was the rapid assimilation of the large numbers of immigrant children. New arrivals were sent to abandoned villages or to the transitional camps set up by the government. Despite the fact that most of the inhabitants had to live for years in tents and huts, an attempt was made to provide schools as soon as possible. The few teachers available displayed such devotion that within a few years the new arrivals were indistinguishable from the native-born *sabras*.

The rapid growth of the school population has imposed a heavy burden on the government. In four years the enrollments have tripled. The number of schools has increased from 342 to 990.

*Secondary Education.* The two oldest secondary schools are the Herzlia High School in Tel Aviv, which corresponds to the Continental *Gymnasium*, and the *Bet Hasefer Hare'ali* in Haifa, corresponding to the Continental *Realschule*. These two schools formed the model on which Jewish secondary education in Palestine was patterned. Today there are 76 such secondary schools in Israel.

Graduates of high schools which have met the requirements of the Ministry of Education and Culture are admitted to the Hebrew University without examination. The curriculum is similar to that of American high schools with the addition of considerable Hebrew culture. Stress is placed on the Jewish national movement, physical training, nature study and agriculture.

Secondary education is not free; the fees paid by the parents are considered rather high. However, the share of costs borne by the Ministry of Education and Culture has risen and a number of scholarships are being provided for deserving pupils of the elementary schools. Since the founding of the State of Israel the secondary school population has more than doubled, rising from 6,542 to 15,000 and the number of schools has risen from 37 to 76. This is not sufficient, however, to provide for all of the thousands of new arrivals from backward countries.

*Agricultural Training.* In view of the importance of farming in Palestine, it is not strange to find that the first professional training institute was an agricultural school. The Mikveh Yisrael School, founded in 1870 has trained thousands of agricultural workers. For fifty years it was the only school of its type in the country. Since then the number of institutions has risen to 39 and the number of students to over 6,000.

Agricultural training is also given in a number of secondary schools



and in most of the labor settlements where that subject occupies a major position in the curriculum. In fact, for the great majority of pupils agriculture is studied as a school subject from the lowest classes upward. Every school has a plot of ground where youngsters are trained in the raising of flowers and vegetables, and the keeping of chickens and bees. Since the extension of agricultural activities is one of Israel's most important problems, constant efforts are being made to induce more young people to pursue training in this field as a preparation for life.

*Workers' Education.* Even during the Mandate evening classes had been set up by various Jewish agencies to provide an education for young workers who had not completed their schooling. In 1950 the 81 evening institutes with their 6,000 students became the responsibility of the Ministry of Education and Culture. At present some 15,000 pupils attend about 250 evening schools receiving instruction from 750 teachers.

*Teacher Training.* As in many other countries, there is a shortage of qualified teachers in Israel. At present there are 25 training colleges where a two-year preparatory course is given for elementary school teaching. To overcome the differences inherent in the Trends, a uniform basic curriculum was worked out for all the institutes.

In 1952 a School of Education was opened under the auspices of the Ministry of Education and the Hebrew University. The completion of a three-years' course entitles the student to the B. A. degree and an elementary teacher's certificate. The five-year course qualifies for the M. A. and a secondary school teaching license.

Since 1949 the number of teachers has increased three-fold, from 4,980 to over 15,000.

*Arab Education.* One of the serious problems confronting the Ministry is the education of Arab children. The rate of illiteracy was high among them, especially among the girls.

The Compulsory Education Law includes all children in Israel. About 80 per cent of the total Arab population of school age in Israel attends school, a much higher percentage than in any Moslem country.

In the Arab elementary school the language of instruction is Arabic. Hebrew is taught five hours a week, beginning with the fourth grade. The study of English is begun in the fifth year.

A special seminary for the training of Arab teachers is maintained by the Ministry of Education and Culture.

*Higher Education.* The institutions of higher learning consist of the Hebrew University, the Technical College, the Weizmann Ins-

titute of Science, the School of Law, the Bezalel Art School, the Music Academy and the Conservatoire.

*Hebrew University.* This institution was opened in 1925. However, the Arab forces in 1948 captured the buildings on Mount Scopus. The University resumed its work in the new city with some 900 students. The main building is the Terra Santa college which was rented from the Franciscans. The number of students has risen to 3,000 and the staff includes 76 professors, 111 lecturers and 153 assistants.

*The Technion.* The Technical College in Haifa is the oldest institution of learning, its corner stone having been laid in 1912 as that of a German *Realschule*. However, German was soon dropped and Hebrew became the sole language of instruction. A marvelous achievement has been the building up of a scientific vocabulary in the new tongue.

At present over a thousand students are enrolled in its five faculties.

*Weizmann Institute.* Through the efforts of Israel's first president, the famous Weizmann Institute of Science was founded in 1944 in Rehovot. An institution for research and higher studies, it has 65 scientists on its staff. The nucleus of the school is the Daniel Sieff Research Institute. The collection of scientific publications, the Fritz Haber Library, was named for the famous Jewish-German scientist.

The well equipped laboratories, in their beautiful park-like setting, form a model scientific research plant.

*Adult Education.* Due to the constant stream of immigrants from a score of countries, the assimilation of the adult is a serious problem. To meet the primary demand of a knowledge of Hebrew a wide variety of evening classes has been organized. Extremely effective is *Ulpan*, offering intensive language courses lasting from three to nine months. Some of these are given in collective settlements, where the learners have the opportunity of making practical application of their knowledge.

The fact that Hebrew has become the national language and that tens of thousands of newcomers of highly-varied cultural backgrounds have been assimilated within a few years, attests to the effectiveness of Israeli teachers. In large measure the Trends have already been modified; and a unified, nationwide system of education has been established.

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## **ECONOMIC REPERCUSSIONS OF ARAB POLICY TOWARD ISRAEL.**

**Gershon Meron**

The disruption of the internal balance of trade in the Middle East by the anti-Israel boycott practised by the Arab States is one of the major causes of the economic unbalance in that part of the world. The boycott, which was first proclaimed by the Arab States in 1936 as a means of curbing the growth of the Jewish National Home, patently failed in its avowed purpose. Although officially preached in all Arab States, it was implemented only half-heartedly, if at all. When World War II came and international supply lines were cut, economic exchange between Jewish Palestine and the Arab States rapidly reached its highest peak. This development was brought to a halt with the renewed boycott declaration by the Arab League in 1945, and particularly with the rigid enforcement of this declaration since the Arab attack on Israel in 1948. Despite the armistice, the Arab States have continued this form of economic warfare against Israel. Besides endangering the peace and welfare of the Middle East this policy has inflicted far more injury on its perpetrators than on its intended victims.

To grasp the economic repercussions of the boycott, one must first try to obtain some insight into the economic structure of the countries concerned and the nature of their trade exchanges. The Middle East is a primarily agricultural area, deficient in industrial raw materials and lacking in industrial equipment. Though the Middle East countries are agricultural producers, they require the importation of certain additional foodstuffs to balance their diet and many of them even suffer from seasonal shortages of some of the foodstuffs they do produce. But the bulk of their imports consists of industrial commodities and almost all of their exports (except for oil) are of agricultural origin. The major export items of the Arab countries, most of which are of an extremely seasonal character and depend entirely on the crop, are listed below:

### **EGYPT:**

Cotton, cottonseed-oil and cakes, eggs, onions, rice, millet, malt, flax and hemp, barley, bran; certain minerals such as asphalt; other semi-finished goods such as hides and skins, and leather.

### **SYRIA AND LEBANON:**

Vegetables and fruits, animal products, tobacco and some textiles.

## IRAQ:

Dates, livestock, raw cotton, raw wool, oil, hides and skins.

## JORDAN:

Wheat, barley, durrha, lentils, hides and skins, fresh fruit, camels.

The rapid economic development which took place in Jewish Palestine had transformed a neglected Oriental province into a modern country with a fairly high European standard of living. The unceasing inflow of immigration and the continuous process of settlement created rapidly increasing needs which could only be supplied by imports. In this initial stage, the expansion of home production obviously could not keep pace with the tremendous growth of the population. With a community mainly accustomed to a European diet, Jewish Palestine's foodstuff requirements were proportionately larger and much more varied than those of her neighbours. At the same time, the main trend of economic development in Jewish Palestine was towards industrialisation and specialized intensive farming. The Jewish economy thus evolved on lines complementary to those of the surrounding Middle East countries which had few industries and subsisted almost entirely on agriculture, based on a feudal system of land ownership and primitive methods of extensive farming. The main needs of Palestine's neighbours were profitable outlets for the peasants' produce, and a source of capital for agricultural improvement. Both requirements were provided by Jewish immigration to Palestine which brought to the very doorstep of the Arab countries a new and lucrative market.

As a result, Palestine soon became the biggest Middle East customer of its Arab neighbors. In 1937, for example, Palestine bought nearly five times more produce (mainly foodstuffs) from Arab countries than did wealthy Egypt and seven times more than did Iraq. Moreover, for some of its Arab neighbours, Palestine had become not only their best Middle East outlet but also their most important world customer. Thus, Palestine was for many years the mainstay of Syrian trade, taking by itself over one-third of its exports; and to that extent, it formed one of the main sources of capital inflow to Syria. According to Syro-Lebanese statistical returns, in 1935-1938 Palestine absorbed 33.1% of Syro-Lebanese exports, compared with 15.8% for France, 5.1% for Egypt, 6.7% for the United Kingdom, etc. In 1947 Palestine's share of Syrian exports increased to 35.9%. For many years Palestine similarly offered the biggest market for Iraq's produce. In 1945, for instance, Palestine bought nearly 15% of Iraq's exports (oil excepted) which compares with 12% for Syria and 10.9% for the United Kingdom. Neighbouring Trans-

jordan, which maintained a customs union with Palestine, was almost entirely dependent on the Palestine market. In fact, in some years as much as 98% of Transjordan's recorded exports and re-exports went to Palestine.

Jewish Palestine not only provided its Middle East neighbours with one of their best markets; its importance was further enhanced by the fact that it bought from them not only their staple exports, e.g., oil, cotton, etc., for which outlets existed elsewhere, but also most of their agricultural commodities and perishables such as vegetables for which few profitable outlets were available. Syro-Lebanese statistics show that 95%-99% of the vegetable exports of these two countries found a market in Palestine. Indeed, vegetable growing in certain districts in Lebanon and Syria was developed solely in response to the outlets provided in Palestine. This was also a class of export from which the peasant cultivator benefitted more than did the great landowners and the foreign monopoly companies.

A final point to be remembered is that the balance of trade between Palestine and its Arab neighbours was overwhelmingly in favour of the latter. Thus, for instance, in 1947 Palestine bought from Syria and Lebanon goods worth LP. 3,480,000 and sold to them goods valued at L 791,000. During the period 1926-1947 Palestine's purchases from the neighbouring countries exceeded its sales to them by over LP. 60,000,000 which represents a considerable figure in relation to the population and capital resources of these countries. To pay for this trade deficit, Jewish Palestine had to spend nearly a third of the total capital imported into the country.

It is obvious that under these circumstances, the enforcement of the boycott has penalized the Arab countries much more than it has Israel. Moreover, while Israel has been able to find alternative sources of supply, the Arab countries have lost marketing opportunities which for the time being have proved irreplaceable. With its present rate of immigration, Israel could have absorbed more of the agricultural surplus commodities of Lebanon, Syria, Iraq, Egypt, etc. than ever before in the past. Indeed, Israel is today a country with the relatively highest volume of imports in the world and with the widest gap between exports and imports. This is only natural considering that since the establishment of the State the Jewish population has increased by almost 90%. The per capita value of Israel's imports has increased to IL.82 which, even making allowance for currency depreciation, is a record figure in international trade.

Even before the enforcement of the Arab boycott, Jewish Palestine had begun to switch over to other sources of supply. This shift has

been effected rapidly and smoothly and now fully safeguards all of Israel's import requirements without the assistance of the Arab countries. The present structure of imports into Israel, according to countries of origin, is shown in the table below:

#### STRUCTURE OF ISRAEL IMPORTS IN 1950

U.S.A.	36.7%
United Kingdom	8.8%
South America	7.0%
Italy	5.5%
Canada	4.2%
South Africa	4.0%
Other African countries	2.5%
Poland	2.5%
Belgium	2.4%
Balkan countries	2.2%
Holland	2.0%
Other European countries	13.7%
Turkey	1.0%
Cyprus	1.0%
Other countries	6.5%

Total figures for the country's trade in recent years and the share of the Arab countries are given in the following table:

	Imports (In 1,000's)	Thereof from Arab countries	Exports (In 1,000's)	Thereof to Arab countries
Whole Palestine:				
1942	LP 19,528	LP 3,023	LP 3,712	LP 1,017
1943	20,039	6,402	7,341	2,141
1944	27,588	8,249	10,107	3,044
1945	31,013	7,624	13,907	3,213
1946	57,498	8,395	14,781	1,176
1947	76,987	7,489	14,601	647
Israel				
1949	IL 87,712	IL 107	IL 10,177	IL —
1950	102,604	136	12,552	19

While the boycott has thus failed to strangle Israel's imports, it has produced none of the fatal results which Arab propaganda predicted would follow the closing of Middle East markets to Israel's exports. The reason is that Israel's principal exports never depended on Middle East outlets. As regards citrus fruits and by-products, which account for 70% of Israel's exports, the Arab states were themselves producers of these commodities. Furthermore, they



offered only limited openings for the marketing of other major items of Israel's exports, such as polished diamonds, artificial teeth, fine textiles, electro-technical products, etc. Finally, most of Israel's new industrial enterprises established since the creation of the State are engaged in supplying the enormously expanded needs of the home market and in producing equipment and materials for vast building schemes, settlement and irrigation projects, etc.

The main result the Arabs have so far achieved by the boycott is that they have of their own free will sacrificed one of their most important markets favourably located geographically and easily accessible by sea, rail and road. The economic consequences of the boycott are particularly serious because (as already mentioned) some of the Arab countries, especially Jordan, Lebanon and Syria, relied very largely on Jewish Palestine for the sale of their agricultural surpluses. The shortsighted policy of the Arab League led to a glut in these surpluses, a drop in prices of agricultural commodities and the consequent aggravation of the economic crisis from which these countries are suffering — without any political or economic advantages to compensate for these losses. At the same time, the limited supplies ordered by the United Nations Relief and Works Administration for the feeding of refugees could absorb no more than a tiny fraction of their accumulated stocks. Dissatisfaction is growing and constant attempts are being made by merchants in the Arab countries to run the blockade by the trans-shipment of goods to Israel through Italy or Cyprus, in defiance of the boycott.

The gravity of the loss sustained by the Arab countries through the self-inflicted elimination of the Israel market can be best appreciated in the light of their trade balance. This is generally highly adverse. In 1949, for instance, Syria and Lebanon imported goods valued at L 83,000,000 and exported goods worth L 17,000,000. The corresponding figures for Jordan were L 13,100,000 imports and L 3,400,000 exports and re-exports. These figures illustrate the urgent need of these countries for an increase in their export trade in order to ease their balance of payments. A high percentage of the export potential of the Arab countries consists of surpluses of perishable foodstuffs which, unless sold in a nearby market, would represent a total loss since, with the exception of citrus fruit, they cannot profitably be shipped to Europe, much less across the Atlantic. Thus, political interference in the economic sphere has led to an absurd situation: it is the Arab economy that is hampered by the boycott far more than the Israeli. The boycott has had the effect of depleting the



already scanty hard currency income of the Arab States whereas Israel has been able to gain access to new sources of supply in Europe and the United States. Moreover, Israel has been in a position to obtain fairly considerable supplies as "imports without payment" which represent a form of transfer of capital by Jewish investors from the U.S. and South Africa and by the Jewish national funds abroad. Israel has also signed numerous trade and clearing agreements as well as a number of barter agreements with various European and South American countries which assure a steady influx of staple commodities and essential foodstuffs.

The trade boycott is not the only form of economic sabotage through which the Arab States are hampering the economic recovery of the Middle East and squandering its resources. There is also the case of the blockade of the Haifa petroleum refineries which were forced to stop operations in 1948 on account of Iraq's refusal to allow the pumping of crude oil from Mosul through the pipeline to Haifa. This has undoubtedly caused inconvenience and expense to Israel; but the main loser was Iraq herself, deprived as she was of a very substantial part of her revenue from oil royalties. In the meantime the refineries have partially resumed operations with crude oil brought to Haifa in tankers. These must take the costly Cape-Gibraltar route instead of passing through the Suez Canal which, in defiance of international law, is being barred to Israel's legitimate traffic. Since the refineries are owned by British and American shareholders, the reduction of their margin of profit has no direct bearing on Israel's economy. Adequate supplies have been secured for Israel from other sources and the interruption of the flow of oil from Iraq would therefore seem a somewhat futile weapon as far as Israel's economic survival is concerned. It may be noted that Iraq's action which is harmful to many European countries is depriving Britain of a supply of sterling refined products amounting to about fifty million dollars a year.

The nature of the economic policies followed by the Arab States is perhaps sufficiently indicated by the instances quoted above which are a mere illustration of the negative and barren approach of the Arab ruling classes to the basic problems and needs of their peoples. The disastrous effect of this adherence to the principle of artificial barriers is particularly apparent when considered from the viewpoint of the urgent need for the general betterment of conditions in this vast underdeveloped area. According to a U.N. Economic Survey, perhaps as much as 90% of the Middle East population lives virtually on the margin of subsistence. Policies which perpetuate economic

disequilibrium in this area and interfere with the peaceful cooperation between neighbours can only obstruct rehabilitation.

The futile attempts of the Arab States to destroy Israel by economic blockade are in striking contradiction to the ideals of mutual assistance and economic cooperation embodied in the "Point Four Program" of the United States. The refusal of the Arab States to replace the temporary armistice agreement with Israel by freely negotiated peace treaties adds to unrest and tension in the Middle East and leads to the dissipation of their limited financial resources on rearmament and costly standing armies. Chances of economic recovery are thus jeopardised; great development projects which the Middle East so desperately needs are retarded and opportunities of economic improvement and social betterment are wasted.

The rehabilitation of this part of the world, neglected for so many centuries, is thus being obstructed today in crass disregard of the most urgent needs of its peoples and of the principles proclaimed by the United Nations. But there is still hope that, as the dangers of this heedless course become more apparent, commonsense and realism will prevail over the shortsighted policy that is leading the Middle East toward greater pauperisation instead of a better life and toward social upheavals instead of a peaceful democratic evolution.

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## THE BIBLE IN THE LIGHT OF MODERN ARCHAEOLOGICAL DISCOVERIES

Nelson Glueck

It was really only a few days ago, literally — it was about three weeks ago that I was following an ancient trade route through the Wadi Arabah, which is the great rift extending between the south end of the Dead Sea and the Gulf of Aqabah, the east arm of the Red Sea.

I make mention of this particular journey of exploration which I was engaged in last month in Israel in order to illustrate both the pertinence of the remarks and the perspicacity of the introducer a moment ago.

The trade route that I was following, and which I was particularly interested in examining and re-examining, was one that had been followed about the turn of our modern era, by an amazing people called the Nabateans, whose heyday upon the stage of history extended approximately between the second century B.C. and the second century A. D.

During the course of long years of archaeological exploration of all of ancient Transjordan, it became apparent that the Nabatean kingdom and the Nabateans were not to be dismissed lightly as a desert folk of caravaneers and robbers, but had to be considered as one of the most highly civilized peoples that had ever crossed the stage of history. During the course of years of exploration in southern Transjordan, we found more than 500 of their cities and settlements and fortresses and learned that they were a highly civilized, sophisticated, advanced people, deeply rooted in an advanced, intricately developed, sedentary, agricultural and industrial civilization. I shall not take time now to talk about the Nabateans except in so far as I desire to do so to illustrate the point in question at the moment.

They had a trade route which extended from the main part of their kingdom in southern Transjordan centering at Petra and continuing westward via the Wadi Arabah to the seacoast cities of Gaza and Ascalon. When their products arrived at the Mediterranean coast of Palestine, they were transhipped partly by camel caravan, and partly by ship, to all the directions of the compass. Among other places by ship they went to the Island of Rhodes, and they went to one particular place called Puteoli, north of Naples.

Now, these Nabateans were originally Semites from Arabia, whose

language was, of course, Semitic and who, in this particular era, were a part of the great Aramaic speaking peoples of the Near East. In other words, they spoke and wrote the very same dialect that hundreds of thousands of people in the Near East used particularly in the first centuries B.C. and A.D., and which may be familiar to some of you from the later books of the Old Testament and familiar to others of you from the language which Jesus himself spoke. In other words, they spoke and wrote an Aramaic dialect. They had their own script.

For one who has mastered the Nabatean script, it is a very easy language to read, because Aramaic in general is one of the simplest, if not the simplest, of the Semitic languages. However, this is where our illustration has a point: The Nabateans at this particular time, from approximately the second century B.C. to the second century A.D., were very deeply rooted, in the Hellenistic civilization, which had extended, as is well known, all the way east to India, and south into Arabia itself. The Nabateans not only spoke and wrote an Aramaic dialect; they spoke and they wrote Greek and Latin.

To give you an example of the juxtaposition of the two languages in their daily lives I refer you to an incident which occurred in our house in Jerusalem some years ago. I had completed the excavation of a famous Nabatean temple called Khirbet Tannur, located in the central highlands of Transjordan on an isolated hill in the midst of the great canyon of the Wadi el Hesa, which is the modern Arabic name term for the stream and canyon which in the Bible is called the Nahal Zered.

Among the objects which we excavated in this Nabatean temple was a very beautiful altar with a Zeus figure on the front side and with two Tyché figures on the right and left sides. Above the Zeus figure was an inscription in Greek characters, and the inscription read "NDROS." Now, we figured out very easily, because of missing letters for which there was room, that the "NDROS" was part of the name of "ALEXANDRUS". The next part of the inscription read "AMRU", — which is a pure Semitic name.

The British High Commissioner in Jerusalem, General Sir Arthur Wauchope, said to me one night at Government House, "Dr. Glueck, I hear that you have completed your examinations in Transjordan. Won't you, inasmuch as I cannot visit them in Transjordan, set up an exhibit of your sculptural finds at the American School so that I and my friends can come and visit it?"

I arranged the exhibit. In his party was a friend of his and of mine, who at that time was the head of Cook's in Jerusalem. His

name was Demetrius Salameh. When my friend, Demetrius Salameh, saw this Nabatean altar which bore the inscription "*Alexandros Amru*," he said to me "How could these Nabateans, whom you have described as Semites, how could they possibly have a Greek name like Alexandros?" I said, "My dear friend Salameh, you are a fine one to speak, with an Arabic Semitic name like Salameh and a Greek first name like Demetrius!"

Demetrius Salameh, a Christian Arab of Jerusalem, combines in his present day name the same union of Hellenistic and Semitic elements which were found in the name of "*Alexandros*" on the one hand and the typical Semitic-Aramaic name of "*Amru*" on the other. And I could, by the same token, heap illustration upon illustration to illustrate the juxtaposition and the mingling of currents and crosscurrents of cultures and civilizations which, perhaps in Palestine more than in any other part of the world, have mingled and commingled for many millennia on this bridgehead of ancient civilizations, if you want to put it one way, or, in this cockpit of unending conflicts, if you want to put it another way.

While on this archaeological exploration in Southern Israel several weeks ago, we visited the Wadi Arabah, the nature and location of which I have already mentioned.

You can imagine the emotional impact it had on me when we journeyed again through the Wadi Arabah and reached again one of the ancient Solomonic copper mining centers that we had discovered there more than 15 years ago. We got to the ancient copper mining site called Mene'iyeh, located on the west side of the Wadi Arabah, at a point about twenty-three or twenty-four miles north of the north shore of the Gulf of Aqabah. It is situated in the hills called the Jebel Mene'iyeh, which reach down to the western side of the Wadi Arabah.

It was in the year 1936 that we organized a camel expedition, and started in Kerak, in Transjordan. I have not thought about this for a long time. I had never ridden a camel before until that expedition started, and I had not realized I might be afraid to ride one of the beasts. So we started out, and the first half day I walked because I was scared. Then finally I got so tired that I thought I might as well die riding as walking. So I mounted the beast, and we rode every day for the next three weeks, and rode very comfortably. It was during the ride through the Wadi Arabah that we discovered this whole series of Solomonic copper and iron mines. Among the most important of them was this ancient copper mining center of Mene'iyeh.

There we found about seven, if I recall correctly, mining centers, distinguished first by the masses of cupriferous sandstone containing nodules of copper; secondly, distinguished by great heaps of black slag which still contained, visible even to the eye, remnants of copper, because of the comparatively poor refining methods; thirdly, marked by the presence of numbers of small smelting furnaces in which the ores, after being crushed, were crudely roasted before the roasted ores were transported southward to Ezion-Geber on the shore of the Red Sea, which we were to excavate several years later; and, lastly, marked by masses of fragments of pottery, which as has already been delineated to you, furnish the archaeologist with the key to the portals of ancient history.

With these fragments of pottery such as are found on ancient sites throughout the entire Near East, certainly throughout the length and breadth of Palestine, Transjordan, Syria and Iraq, among other countries of the Fertile Crescent, the competent student can tell, with not much more of an error, say, than one hundred years in a thousand, how old or how young a particular place may be.

When I first started out working in the field of archaeology, great fortune of being a student of a very great scholar and very wonderful gentleman, William Foxwell Albright, who at the time, in his capacity as Director of the American School of Oriental Research in Jerusalem, was excavating in a place in southwestern Palestine called Tell Beit Mirsim. It has been identified with the biblical city of Kiryath-Sefer.

When we first came there, Dr. Albright climbed up and down the side of the ancient *tell* of the artificial city of Tell Beit Mirsim, and gathered the fragments of pottery strewn on the top and sides of the ancient hill. On the basis of these fragments of pottery, he had come to the conclusion that the place was inhabited between 2,000 and 600 B.C. We dug there for four successive seasons, and after we had excavated mountains of materials from the interior of this tell, Dr. Albright came to the conclusion that his previous judgment, based on the surface pottery finds, was wrong. No, the place had not been inhabited between 2,000 and 600 B.C.; it had been inhabited between 2,200 and 586 B.C. I cite that merely to illustrate the exactitude with which the science or discipline, if you please, of modern archaeology proceeds with its work, so that the competent student, by gathering these telltale fragments of pottery, is given an insight, without excavating, into the records of the history of the past of the site to which the shards belong.

When we got to Mene'iyeh and found fragments of pottery, which



were similar to others we were to discover at numerous other copper mining and smelting sites in the Wadi Arabah, it took only a glance to be able to see that these fragments belonged primarily to the tenth century B.C., in other words, to King Solomon's period.

It was on the basis of those discoveries and of our subsequent excavation of the site Tell el-Kheleifeh, on the shore of the Red Sea, which is generally credited as being the ancient Ezion Geber, Solomon's great seaport that we were able to confirm an amazingly valid description in the Bible, which described the Promised Land to the people of Israel as being a land "whose stones are iron and out of whose hills you can dig copper." (Deuteronomy 8:9)

It would matter scientifically not a particle to us as archaeologists if we were to discover materials which would tend, so to speak, to disprove statements in the Bible. It would not concern me at all; it would not detract for me from the glory and the wonder and the beauty and inspiration of the Bible, because I know that the Bible is primarily not a book of history, nor primarily a book of geography, but the Bible is primarily a record in which God-inspired men put down their perceptions, their understanding, their revelation of the words and ways of God. Belief in God requires no proof. And if particular statements in the Bible were not to coincide with historical validity, I would not think that these errors disprove in any way whatsoever the theological ideas which were expounded in the pages of the Bible. But the facts are that to my knowledge no discovery has ever been made in biblical lands which have not been in harmony with specific statements or with the general background of descriptions of historical nature in the pages of the Bible.

The one that I have cited to you dealing with the description of the Promised Land as a land whose stones are iron—out of whose hills you can dig copper, is a Biblical statement whose correctness has been demonstrated. We pursued our way southward with our expedition until we came to the shore of the Red Sea, the north shore of the Gulf of Agabah, the eastern arm of the Red Sea. We were looking for Solomon's long lost city of Ezion Geber. The Bible helped us find it.

Now, the Bible says that Ezion Geber is located on the shore of the Red Sea in the land of Edom by the side of Elath. Our predecessors did not believe that statement literally, or, believing the statement, perhaps, had come, for some reason which we have never been able to figure out, to the conclusion that the shore of the Red Sea had once extended about thirty kilometers north of its present position.

So when the very famous Czech scholar, Musil, in his explora-



tions of this area, came to a point about thirty kilometers north of the present seashore, he said, "This must be the point of the location of Solomon's ancient city of Ezion Geber." Why? He found a lot of seashells there and he asked his guide a leading question. It is always dangerous to ask guides leading questions, because guides aim to please and they will give you the answer they think you want to hear. So Dr. Musil said to his guides: "I see these seashells here. The sea must have been here at one time, don't you think so?"

"Well, certainly," they answered, and they were correct. The sea was once there, about "X" million years ago. So he said to his guides "Aren't there any legends among your people which have some bearing upon the location of Solomon's seaport?" And, naturally, as fast as they could speak, in order to get a larger *baksheesh* or tip, they invented the following story, and I in their place would probably have done the same, only made it a taller one:

"Yes," they said, "The Bene Israel were very wicked, and were punished by God, who caused a terrible downpour to occur. It caused landslides from the neighboring hills, which covered up the wicked city of Ezion Geber, and all that remains are these seashells which you see here."

If Dr. Musil had been born in Cincinnati, as I was, he could have gone out into his garden and picked up seashells by the thousands, from the very early prehistoric times when Cincinnati was at the bottom of its primeval seas. We have a hill in Cincinnati called Fossil Hill. It is a famous hill. If you go to the Smithsonian Institute Museum, you will see fossils from this Fossil Hill in Cincinnati. The sea was once in Cincinnati, but I assure you it was not the sea on the shore of which the Ezion Geber of Solomon was located.

Aside from this biblical statement, to which I mean to return in a moment, one of the reasons I was convinced that the seashore had not retreated thirty kilometers, was that in pursuing the location of these ancient coppermines, we came upon one great slag heap belonging to a Solomonic mine directly above the present seashore, in a position which indicated beyond any perchance of doubt that the position of the shore had not materially changed its location in historical times. But above and beyond that, we had the evidence of the Bible. Experience has led us to believe that so far as historical statements of a specific nature are concerned, these historical statements must be treated with great seriousness, because they frequently conceal within them information which is valid and historical.

The biblical statement says, among other things, that Ezion-geber was located by the side of Edom. I had spent about fifteen years

previously exploring Edom archaeologically. I was able to tell by that time where the boundaries of Edom were located. I knew where every main fortress and every main town and every main village of Edom was located. I knew where its highways and byways were located, and the nature of its economic life. From surface finds of pottery on hundreds of sites, I knew that the territory of Edom extended all the way down to the shore of the Red Sea. That corresponded with one part of the biblical statement.

The biblical statement furthermore went on to say that Ezion Geber was located by the side of Elath. We know from Hellenistic, Nabatean-Roman, and Byzantine times that the location of Elath or Aila, as it was known in Classical terminology—was to be found on eastern side of the shore of the Gulf of Aqabah. There one can pick up by the bucketful Nabatean and Roman and Byzantine and medieval Arabic shards. If one is very fortunate, one may find even a black glazed Hellenistic shard of the fourth century B.C., of the type which we actually did discover when we finally excavated Tell el-Kheleifeh on the shore of the sea which was the site of Ezion-geber. So there was Elath or Aila, and the location, therefore, of Ezion Geber had to be somewhere near by.

Then the Bible said "On the shore of the sea." Well, one of the copper mining and smelting sites was practically directly on the shore of the sea. So all that we really had to do was to walk up and down several times along the shore of the sea, find a spot where there was a lot of pottery, and let the pottery tell its story. The pottery said "Tenth century, B.C., and later". It was as simple as that. That is how we found and excavated Solomon's port city of Ezion Geber.

Now, I guarantee you that if you will follow that kind of a recipe, you can take your shovels and pans and go out and archaeologize to your heart's content and discover all manner of wonderful things.

In the biblical historical records, there is even information which goes back to pre-biblical periods. One finds in the annals of sacred writ statements which can only be derived from the phenomenon of "*historical memory*." I have sat in tents of my Arab hosts in Transjordan—and this is something which is disappearing very rapidly today with phonographs and means of modern communication and of retention of records, and encountered this phenomenon of "*historical memory*." I am thinking of an evening in the tent of an Arab host of mine. I had asked him and his people about the genealogy of their tribe. It was in southern Transjordan, and this was in the territory Howeitat tribe. One old man describing the

forbears of the tribe had gotten back to the tenth generation preceding his time, and was listing his great, great, great grandfathers, and so on. And he came to one name, and he said it was "so and so", and another old man arose and said "No, it wasn't this, but this was the name." I defy almost anyone in this room or almost anyone in our generation to go back more than two or three generations to our great, great grandparents, and give all of the family connections. In the desert they are still wonderful raconteurs. They remember history and transmit it from father to son.

In the fourteenth chapter of the Book of Genesis there is a remarkable story about the kings of the East under Chedorlaomer and his confederates who marched through the length of what is today Transjordan, all the way down to Sinai, destroying all the cities along their line of march. This took place in Abraham's time, some where between the twentieth and the eighteenth centuries B.C., long before the record could possibly have been written down and included in the biblical annals, no matter how early you care to date the first writing of the biblical accounts.

My great teacher and predecessor at the American School, Dr. Albright, many years ago in northernmost Transjordan, discovered and dated a number of cities which belong to this particular time of the period of Abraham. They were destroyed in that period and were never again occupied. Following in his footsteps, I traced that entire line of cities all the way from the northernmost border of Transjordan straight down through the entire length of Transjordan, practically to the shore of the Red Sea. These cities were all destroyed, every single one of them, some time around the 19th-18th century B.C. and had never again been reoccupied. They lay waste there, these ancient sites on their ancient Tells, with their revealing fragments of the pottery, until modern archaeologists came along and read the story of their rise and of their downfall, almost four thousand years ago; and yet the Bible remembered the time and details of their destruction. In many similar instances in the Rig Veda or in the Homeric tales, or in other great epics, you find this remarkable phenomenon of historical memory.

But the story of archeology in Palestine, in Israel, does not limit itself to the stretch of time or territory that I have talked about. Last month I visited the Huleh swamps and I watched the work in progress of deepening the short stretch of the Jordan River which connects the Lake Huleh with the Lake of Galilee. They are, with these massive American machines, straightening and deepening the river so that with the deeper river and the deeper channel, the water

will flow faster and will help dry the swamps of the southern end of Huleh and will help create electric power. And, as we were there and looked in the black muck which these great machines had bitten into, there we could see the part of the earth in which tusks of elephants and of other fauna and flora had been found belonging to the Palaeolithic period about 50,000 years ago. There is today no country on the face of the globe where the early history of man can be followed as well in Palestine from earliest prehistoric times on.

Here in the halls of a great university I would like publicly again take issue with a statement printed in Toynbee's justly famous history. Toynbee, for reasons good or bad, writes, among other things, that the Jordan valley was of no importance in the story of the history of man, and lays stress particularly and solely, so far as the development of civilization in this part of the world is concerned, upon the Tigris and the Euphrates and the Nile Valleys. It does not detract from the wonder and glory of the tale of the historical development of man in these rich valleys to say that so far as the Jordan Valley—and by the same token, so far as ancient Palestine is concerned—that that statement is the result either of prejudice, which I hate to believe, or of ignorance, which I cannot condone in a great scholar.

The story of man in the Jordan Valley is almost continuous if one properly relates the Jordan Valley finds with finds made at the palaeolithic caves of Mt. Carmel, overlooking the Mediterranean, where the *Homo Palestinensis* was discovered. The history of man can be followed indeed with greater detail in the Jordan Valley than in any other single valley on the face of the earth.

The story of the progress of mankind, tortured and twisted and rising and developing, is a fascinating one. Its connection with Biblical history is obvious. Its connection with archaeology, I trust, has been more closely revealed to you this evening.

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## THE CONSTITUTION OF ISRAEL\*

Leo Kohn

The State of Israel was established by a Declaration of Independence adopted at Tel Aviv on 14 May 1948—the day of the termination of the British Mandate for Palestine—by a representative gathering of leaders of the major political parties in the country. The Declaration, after recording the historical connexion of the Jewish people with its ancient home and the events leading up to the establishment of the new State, declared that Israel 'will be open to the immigration of Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; will be based on the principles of liberty, justice and peace as conceived by the Prophets of Israel; will uphold the full social and political equality of all its citizens, without distinction of religion, race or sex; will guarantee freedom of religion, conscience, education and culture; will safeguard the Holy Places of all religions; and will loyally uphold the principles of the United Nations Charter.' The Declaration continued: 'We extend our hand in peace and neighbourliness to all the neighbouring States and their peoples, and invite them to cooperate with the independent Jewish nation for the common good of all. The State of Israel is prepared to make its contribution to the progress of the Middle East as a whole.' Pending the establishment of duly elected authorities a provisional framework of government was set up. It consisted of a Provisional Council of State composed of thirty-seven members, and a Provisional Government comprising thirteen members of the Council. These temporary authorities remained in power until February 1949, when the first parliamentary elections were held.

The first substantive enactment made by the Provisional Council of State was the 'Law and Administration Ordinance' of 19 May 1948 which provided for the transfer of authority from the Mandatory to the State of Israel. The law hitherto in force was maintained except in so far as it was repugnant to the new order. The restrictive immigration, defence and land transfer regulations were repealed. The Provisional Council of State was given power to legislate and to fix the budget. The Provisional Government was to be responsible to the Council of State. It was specifically authorized to establish

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armed forces on land, on sea and in the air. The municipal corporations, local councils and other local authorities were kept in being. Similarly the existing judicial system was continued in force.

On 25 January 1949 the first parliamentary elections in Israel were held. They were conducted on the basis of proportional representation, the whole country forming a single constituency. Pursuant to the Election Ordinance passed by the Provisional Council of State, the franchise was granted to every man and woman of eighteen years and over living in Israel. Every person of twenty-one years of age was eligible for election. The number of representatives was fixed at one hundred and twenty. The first Israel Parliament ('Knesset') was opened in Jerusalem on 14 February 1949 by Dr. Chaim Weizmann, the President of the Provisional Council. Two days later the Knesset elected him President of the State. The Provisional Government submitted its resignation and, following consultations with representatives of the various parties, the President charged Mr. David Ben Gurion, the leader of the Israel Labour Party, with the task of forming a new government. A coalition government, composed of the Labour Party, the United Religious Bloc, the Progressive Party and the Sephardim, thereupon took office.

The first statute passed by the Knesset was the 'Law of Transition' of 16 February 1949, which represents for the time being the basic constitutional enactment of the State of Israel. It fixed the official Hebrew designations of the Parliament and its members; prescribed the mode of promulgation and publication of laws; defined the method of election and the functions of the State President and the mode of appointment of a new government.

It will be seen that these fundamental laws contained little more than the mere outline of a framework of government. The question of the adoption of a comprehensive constitutional enactment was considered at an early stage. When, in the wake of the historic decision of the United Nations General Assembly of 29 November 1947, preparations were made for the establishment of the State of Israel, among many other tasks that of the drafting of a constitution was immediately taken in hand. The task was entrusted to the writer of this article, who was then Political Secretary to the Jewish Agency for Palestine. The draft prepared by him was subsequently considered by the Legal Committee of the Provisional Council of State and issued as a State Paper together with various amendments adopted by that Committee.

The Draft Constitution consisted of a Preamble and eight chapters. Among the general provisions the more important were those



defining the character, official language and citizenship of Israel, and affirming the principle of the complete equality of all citizens. In the chapter on human rights an effort was made to embody some of the characteristic spiritual traditions of the Jewish people. The sanctity of human life and the dignity of man were postulated as major objects of the State's solicitude. The death penalty was to be abolished; *habeas corpus* was to be guaranteed by elaborate provisions, Preventive detention by executive order was to be prohibited, except when authorized by specific legislation in time of war or national emergency, but the administration of such exceptional laws was subjected to continuous parliamentary control. The establishment of military courts to deal with civilians was altogether prohibited. Anyone wrongfully arrested, convicted or punished was to have a claim for compensation enforceable against the State. The Draft embodied similar guarantees of the inviolability of the dwelling and private correspondence. Any temporary suspension of these guarantees in times of national emergency was to require specific legislative authorization and be subject to parliamentary control. Elaborate provisions were designed to safeguard the freedom of conscience and the free exercise of all forms of religious worship as well as the rights of all communities in their holy places and the administration of their religious properties. There were furthermore the traditional guarantees of the freedom of speech, assembly and association, but these were not to extend to publications, assemblies and associations aiming at the suppression of human rights and the subversion of the democratic form of government. The Draft prohibited the extradition of any person to a foreign country where he was liable to be deprived of the fundamental rights guaranteed in the Israel Constitution. The chapter further included a number of economic and social rights, such as the right of workers to form trade unions, to enter into collective contracts and to strike in defence of their economic interests. The enactment of a Labour Code and of a comprehensive measure of social insurance was envisaged. Similarly the Draft Constitution embodied the postulates of a national health service and State-aided primary and secondary education to Jews and Arabs in their own language and cultural traditions.

The structural design of the Draft Constitution followed the model of western parliamentary democracy. Legislative authority was vested in a single-chamber parliament sitting for a period of four years. It was not to be dissolved except if the President found it impossible, upon the resignation of a Cabinet, to secure an alternative government commanding the support of a stable majority in the

existing Chamber. This provision was designed to discourage the wrecking tactics which have brought so much discredit on the democratic system in countries where there is no clear-cut two-party system. The recruitment and maintenance of the armed forces and the conclusion of treaties with foreign States were subjected to parliamentary control. In the judicial sphere an effort was made to break new ground by providing that judges should be appointed upon the recommendations of a selection board consisting of members of the Bench and the Bar, the permanent head of the Ministry of Justice and several members of parliament. The Supreme Court was to be invested with the power of the judicial review of legislation. A comparatively easy mode of constitutional amendment was proposed. Assent of two-thirds of the total membership of the Chamber should be required, but the amendment was not to come into force unless passed in two successive sessions.

The Draft Constitution was the subject of considerable public discussion. No action, however, was taken during the early months of the first Knesset to deal with the constitutional issue, as the House was too busy with pressing legislative problems. As the months passed, opinion in authoritative quarters hardened against the early enactment of a written constitution. It was widely felt that the time had not yet come for such a decisive step. The development of the young State was still in flux with thousands of immigrants coming in every month, and it was urged that there should be a greater measure of consolidation before an organic law was enacted. The British precedent was quoted by the supporters of this view. They advocated the enactment for the time being of a limited number of fundamental laws fixing the competence of the principal organs of State while allowing for the growth of an unwritten constitution by the gradual evolution of usage and convention. There was, further, the apprehension that lengthy discussions on fundamental issues, such as are inevitable when a comprehensive constitution comes to be worked out, might be detrimental to the maintenance of that national unity which all responsible quarters were anxious to see preserved during the formative period of the State. As against this view it was urged by the advocates of a written constitution that its enactment would greatly add to the authority and stability of the new polity. A State, it was urged, was all the stronger if its constitutional framework was not easily transformable by transient parliamentary majorities. The fact that the new immigrants were coming from countries with widely divergent standards and political systems was cited as an additional reason in favour of fixing constitutional

practices and terms by a comprehensive enactment. The educative effect of a written constitution in shaping the political mentality of the diversified elements of the new Israel was adduced as a further argument in favour of such enactment. In the early months of 1950 the question was exhaustively debated in the Knesset, and in the end a compromise was adopted to the effect that a number of basic laws should be enacted which would subsequently be combined into a comprehensive constitution.

Perhaps the most significant of Israel's fundamental laws is the 'Law of the Return.' It lays down the principle that every Jew has a right to be admitted to and to settle in the State of Israel and that the status of such newcomers is to be identical with that of those born in the country or having settled there prior to the establishment of the State of Israel. This Law represents the fulfillment of the basic postulate of the Jewish national revival. The immigration issue was the principal bone of contention between the Jews and the Mandatory power, particularly during the critical years preceding the establishment of the State of Israel. Nothing had aroused more bitterness than the fact that during the most critical phase of modern Jewish history — the Nazi persecution of the Jews of Europe — the land where a national home had been promised to the Jewish people was closed to Jewish immigration. It was fitting that the first step of the State of Israel on coming into being was to open its gates to all Jews who are prompted either by necessity or spiritual urge to make their home in the land of their fathers. The 'Law of the Return' gave statutory expression to this basic need and aspiration.

The subsequent constitutional enactments passed by the Israel parliament may be classified under two heads: such as constitute the elements of a Bill of Rights (women's equality, abolition of the death penalty, prohibition of whipping, prevention of terrorism, observance of the Sabbath, hours of work, annual leave, and social insurance); and those which set up the organs and framework of the State. The principal organic laws hitherto enacted relate to the election and functions of the State President, the rights and immunities of members of parliament, the mode of parliamentary elections, the organization of the law courts, the office of the Comptroller-General, and the establishment of the Defence Services.

#### PARLIAMENT

The Israel Parliament (Knesset) consists of a single chamber composed of one hundred and twenty members elected by secret ballot. Every person of eighteen years and above registered as a resident

is entitled to vote. Every person of twenty-one years of age legally resident in the country is eligible to the Knesset. Judges are not eligible. Members of the Civil Service and the Army are eligible, but are suspended from their official duties for the duration of their membership of the Knesset. Elections are held in the whole country on the same day, which is declared a public holiday. For voting purposes the country is divided into electoral and polling areas, but in determining the results the whole country is treated as a single area. Any group of seven hundred and fifty persons and any party in the existing parliament may submit a list of candidates. The distribution of seats is fixed in accordance with the principle of proportional representation. When a member resigns or dies he is succeeded by the next candidate on his party's list. Members may, however, secede from their respective parties and join other groups or form a new party.

The functions and working methods of the Knesset correspond in general to western parliamentary models. It sets up the Government, elects the President of State, enacts laws, fixes the national budget, imposes taxes, passes votes of confidence and censure on the Government, confirms the appointment of judges of the Supreme Court, and appoints the Comptroller-General. The Knesset has adopted the Continental system of parliamentary committees. There are nine permanent Committees: General Purposes, Finance, Economics, Foreign Affairs and Security, Education and Culture, Home Affairs, Law, Public Services and Labour. In addition, the Knesset may appoint *ad hoc* committees of enquiry into special matters raised in debate. The function of the Committees is to consider draft bills and draft regulations and such other matters as are referred to them by the Knesset. The Committees are entitled to demand information from Ministers on all matters falling within their respective spheres of competence. The membership of the Committees has been fixed at fifteen, with the exception of the Law and the General Purpose Committees which have twenty-three members each. The defects of the French committee system have been checked by an arrangement under which no Minister is tied to any single Committee and no Committee covers within its scope the work of merely one Ministry. This has obviated the almost chronic tension which exists in some Continental parliaments between Ministers and the Chairmen of the respective parliamentary committees.

Legislative initiative lies with the Government, but individual members or parties may introduce private bills at special fixed times. The allocation of time also rests with the Government, but members

and Committees may propose the inclusion of special items in the agenda. Such proposals are then discussed in the plenary session and if they are approved these items are added to the agenda. Government business, however, always takes precedent over any other items. Each bill passes three readings. The first reading is introduced by a statement of the Minister concerned or the Chairman of the competent Committee, setting forth the contents and purpose of the bill. A full discussion ensues, at the end of which the proposer answers the questions raised in the debate. The House may then reject the bill outright, or refer it for consideration and report to the competent Committee, or return it to the Cabinet for amendment. In Committee amendments are passed by majority decisions, but dissident members may bring up their points again upon the report stage. The bill as amended then goes back to the House, both majority and minority views being reported. It is voted upon clause by clause. This is followed by the third reading when a vote is taken on the bill as a whole. It becomes law after having been signed by the President, countersigned by the Prime Minister or another Minister, and published in the Official Gazette.

Financial legislation is introduced by the Government, but motions of amendment — both for increases and decreases — may be introduced in the Finance Committee, Government's control of a majority in the Chamber being regarded as sufficient to prevent any 'log rolling' by special interests.

Standing orders of the Knesset have been evolved empirically. The Knesset took over the rules of the Provisional Council of State and developed them as necessity arose. When the agenda has been fixed, the General Purposes Committee determines the length of the debate on the subject and allocates the time between the various parties according to the ratio of their numbers. Each party in its turn divides the time allotted to it among its several speakers. Parties having only one representative are granted an additional five minutes. There is no 'filibustering' and no 'guillotine.'

The Knesset has a Chairman and four Vice-Chairmen. The Chairman's rulings on points of procedure are binding, but members may subsequently appeal against his interpretation of the Standing Orders to a Rules Committee consisting of seven members including the Speaker and the Deputy Speaker. The authority of the Chairman has hitherto been maintained by persuasion rather than by force, but after a recent incident regarded by the Knesset as an act of gross insubordination, a member was excluded from the sessions for a period of three months.



The seating arrangements in the House follow the Continental model. Members sit in a semi-circle facing the Speaker's dais, the Cabinet table being in the Centre. Speakers address the House from a rostrum below the Speaker's chair.

Jewish members address the House in Hebrew, Arab members in Arabic. As the latter are few in number, a Hebrew translation of their speeches is read immediately after delivery. Hebrew speeches, on the other hand, are translated simultaneously and picked up by Arab members through earphones.

The immunity of members of parliament is safeguarded by elaborate statutory provisions. They are not liable to search, imprisonment or criminal proceedings, nor to military service. They receive remuneration for their services in the Knesset, and are prohibited from receiving a salary from any other source. In addition, members of parliament enjoy free railroad and bus transportation and special privileges as regards telephone and postal services. Speeches in parliament are privileged. Only during a state of emergency may the Chairman of the House, for reasons of State security, order the deletion of any passage from the official record. Sessions are held in public, but in special circumstances the public may be excluded, by a decision of the House upon a motion of the Government or the Chairman.

At the beginning of each session Ministers reply orally to questions addressed to them in writing. Short supplementary questions are allowed. Questions as a rule relate to matters of general interest, and less to individual grievances. Questions may lead up to motions for the adjournment of the House on matters of urgent public importance.

No statutory rule exists on the subject of dissolution. The length of the Knesset has been fixed by convention at four years, but when the break-up of the first Coalition Government in February 1951 created an insoluble impasse, the House was dissolved by a resolution supported by all parties, fixing the date of the elections. If this precedent were to be followed in future, it would mean that the Knesset can be dissolved neither by the President nor by the Government, but solely by its own volition.

#### THE GOVERNMENT

The modes and machinery of Government are designed on established lines of parliamentary democracy as evolved on the Continent. The President of State, after consulting with the leaders of the parliamentary parties, charges one of them with the formation of



a government. His choice is not limited to the members of the Knesset. He may include outsiders, who enjoy full ministerial rank except that they may not vote in the Knesset. There have been two such appointments. It is only after the Government has presented itself in the Knesset and received a formal vote of confidence that it is regarded as duly constituted. Within seven days thereafter Ministers are required to take the oath before the Knesset 'to be faithful to the State of Israel and its laws and to carry out the decisions of the Knesset.' They retain power for the duration of the Knesset unless they resign or are defeated by a vote of censure, but remain in office until a new government has been constituted. The number of ministers is not fixed. The present Cabinet consists of thirteen members of whom one is not a member of the Knesset. Ministers are entitled to appoint Deputy Ministers from among the members of the Knesset.

The Prime Minister forms the keystone of the governmental structure. He presides over the meetings of the Cabinet, coordinates the activities of the several Departments and keeps the President of State informed on all major questions of domestic and foreign policy.

If the Knesset declares that a state of emergency exists, and upon such declaration having been published in the Official Gazette, the Cabinet may empower the Prime Minister or any other Minister to make such emergency regulations as may seem to him expedient for the defence of the State and for the maintenance of public security, supplies and essential services. Such emergency regulations may suspend or amend any law and may also impose or increase taxation. Such emergency regulations, however, expire three months after their promulgation. The state of emergency ceases upon a declaration to that effect being adopted by the Knesset and published in the Official Gazette. Such declaration fixes the date on which the emergency regulations expire.

The organization and administration of the Civil Service are controlled by a Civil Service Commission. Admission and promotion are by examination. An elaborate Civil Service Law is now in preparation.

There has been a marked development in the sphere of local government. The property qualifications formerly restricting municipal and village franchise have been abolished. All persons of eighteen years and over, resident for six months in any area are entitled to vote, and all residents of over twenty years are eligible for election to municipal and local councils. At the time of the termination of

the mandate there were 7 municipalities, 23 local councils and 4 district councils. Their number has increased to 18 municipalities, 54 local councils and 36 district councils. During the past year elections were held to 43 municipal and local councils in which eighty percent of the electorate took part.

#### THE PRESIDENT OF THE STATE

The President of Israel is elected by the Knesset by secret ballot. His term of office is five years. Ten or more members of the Knesset may propose a candidate. The President may resign by letter to the Chairman of the Knesset. He may be removed from office on an impeachment supported by three-quarters of the Knesset, but must be given an opportunity of being heard before the decision is taken. He may also be removed from office by a decision of three-quarters of the Knesset if he is permanently incapacitated by reason of ill-health. During the President's absence from the country or when he is incapacitated by illness, the Chairman of the Knesset functions as Acting President. The President signs all Bills enacted by the Knesset, appoints the diplomatic representatives of the State of Israel upon the recommendation of the Foreign Minister, receives foreign diplomatic envoys, confirms the appointment of foreign consuls and signs treaties with foreign States after their ratification by the Knesset. He is also invested with the prerogative of mercy. Every document signed by him has to be countersigned by the Prime Minister or one Minister in order to become valid.

#### THE COMPTROLLER-GENERAL

The Comptroller-General is appointed by the President on the recommendation of the General Purposes Committee of the Knesset. He holds office for the duration of the Knesset in whose term he is elected until the expiry of four months after the convocation of the next Knesset. He is responsible solely to the Knesset, his reports going direct to the Finance Committee. He can be removed only by a decision supported by two-thirds of the members of the Knesset. His sphere of activity covers all government offices, State enterprises and institutions, bodies holding or managing State property, and local authorities and institutions assisted by government grants or guarantees or in the management of which the Government has a share. The Office of the State Comptroller includes, apart from the several control divisions, a legal section which undertakes, *inter alia*, enquiries into public complaints against Government offices, and an efficiency control service which examines the efficiency and economic running of the bodies which are subject to State audit.

## THE JUDICIARY

The State of Israel took over the judicial system of the Mandatory régime, but has effected a number of significant changes. The following Courts function in Israel: a Supreme Court, consisting of the President and six Judges, sitting in Jerusalem; three District Courts sitting in Jerusalem, Tel Aviv and Haifa; and eighteen Magistrates' Courts covering the Jerusalem, Tel Aviv and Haifa districts respectively. The jurisdiction of the Religious Courts of the Jewish, Moslem and Christian communities in matters of personal status and of religious foundations and endowments, as taken over by the Mandatory administration from the Ottoman Empire, has been continued in force.

The appointment of the Judges of the Supreme Court is made by the Government on the recommendation of the Minister of Justice, and is subject to the approval of the Knesset. All other judges and magistrates are appointed by the Minister of Justice. The Supreme Court sits either as a Court of Appeal or as a High Court of Justice. The institution of single-judge courts has been abolished: both the Supreme Court and the District Courts sit with not less than three judges. The hearing of heinous criminal charges and appeals against decisions of Income Tax Officers, which was formerly within the competence of the Supreme Court, has been transferred to District Court judges; the powers of the latter have also been broadened to include land suits previously tried by Magistrates' and Land Courts.

The Israel Courts have maintained a high standard of judicial independence. The principle of the rule of law has been strongly upheld. The writ of *habeas corpus* and the other prerogative writs known to English law are freely available. The 'order nisi' procedure has been constructively developed in the higher courts and has proved an effective safeguard of the rights of the individual against any encroachment. As Israel is a republic, there has been a tendency to rely on American rather than on English precedents in deciding such fundamental issues.\*

A comprehensive measure for the reform of the system of judicature is now being discussed in the Knesset.

10 August 1952

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\*For a detailed account of the human rights position in Israel, see 'Human Rights in Israel' by Shabtai Rosenne, in the United Nations Year Book on Human Rights for 1949, pp. 122-129.

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## ARAB EDUCATION IN ISRAEL

J. L. Ben-Or

Probably the most outstanding feature of Arab education in the new State is its rapid development during the first four years of the State of Israel. While no far-reaching changes have occurred in the number of Arab residents in Israel since 1949, educational services provided for them by the State have in this period been more than doubled. The present non-Jewish population of Israel numbers about 175,000, of these 125,000 are Moslems, 36,000 Christians, and 15,000 Druzes. They are divided regionally into 34,000 town dwellers, 122,000 villages and 19,000 nomads. Official schools maintained by the Ministry of Education in conjunction with local authorities increased from 59 in 1949 to 105 in 1952, the number of teachers from 250 to 752 and that of pupils from roughly 10,000 to 26,374. In addition, there were 50 private schools, run by various Christian bodies, with about 7,000 pupils and 228 teachers. At the close of the 1951/52 school year, therefore, the total of Arab schools in Israel came to 155 with about 33,300 pupils.

This rapid expansion clearly cannot be expected to continue in the immediate future. Only a handful of Arab villages remain in the country which have no educational facilities. In most of these, if not in all, schools will be opened this year. The limit of expansion should therefore soon be reached unless it becomes possible to establish separate schools for girls.

On the other hand, the number of Arab pupils should still grow substantially. Contrary to the practice of the Mandatory regime, there is no limitation on budgetary grounds. New classes are opened and teachers appointed, as pupils enrol. It is true that the provisions of the Compulsory Education Act of 1950 — which applies to Arabs as well as Jews — have not yet been fully translated into reality. According to present estimates, about 9,000 Arab girls are still without schooling. But this is due solely to reluctance on the part of parents. It may be hoped, however, that such reluctance will be progressively overcome: the proportion of girls in the Arab school population has already risen from 20 per cent in 1949 to 32 per cent in 1952.

Apart from the numerical progress, headway has also been made in certain other respects, although a variety of problems still remain to be solved. One important aspect is the administrative status of

Arab schools. In Mandatory days, the bulk of Arab schools in villages, and an increasing number in the towns, were maintained by the Government, whereas the Jewish educational system was under the administration of local authorities. In order to equalize the position of the two sectors, the Israel Government formally transferred the Arab schools to the authority of local councils three years ago. As a further step, following the promulgation of the Compulsory Education Act, local education authorities were established in all places still lacking such bodies and the right was granted to them to levy local rates for education purposes.

For the time being, of course, such rates cannot be expected to ease the Government's financial burden to any appreciable degree. Their main purpose is to give the Arab population a sense of responsibility for their educational affairs, in line with the other provisions of the Education Act. That law, in fact, charges the local education authorities with the provision and maintenance of school buildings, the registration of pupils, the control of their attendance, and similar incidental matters. To all these purposes the local education rates are to be applied; and as their use is subject to Government supervision and entails the rendering of accounts, a welcome by-product of the scheme is to provide Arab villages with a practical object lesson in public administration generally.

Important as is this transfer of responsibility to the local level, an even more significant change, from the Arab point of view, lies in the introduction of co-education. Of the 105 schools maintained by the Government today, 95 are attended by boys and girls together, and run by mixed staffs of male and female teachers. This innovation did not arise from considerations of principle. It was simply the outcome of practical difficulties — lack of school premises, shortage of qualified women teachers, and the small numbers of girls in the medium and upper forms. Not unnaturally, co-education was at first resented. But such resentment disappeared soon enough. With the exception of Druzes and some Beduin tribes in the Negev who still have not come around to the idea, the new system is today fully accepted by both Christian and Moslem Arabs. An inevitable, if undesirable, result of this has been the need to appoint numbers of women teachers without proper qualifications, at times with only seven years of elementary schooling or even less. There can be no question in the prevailing circumstances of maintaining separate schools for girls. To train a sufficient reserve of women teachers will be a matter of 5-10 years. Unless the attitude of the Druzes should change in the meantime, there can be no satisfactory solution



to their education problem before then. Even more difficult seems the task of overcoming the resistance of the Beduins, who object not only to co-education, but—owing to their traditions—to any schooling for girls.

Needless to say, all these developments go far beyond the narrow educational sphere. They in fact involve a social revolution. One small aspect of the latter, incidentally, is that Arab women teachers are no longer required, as they were under the Mandatory regime, to give up their work on marrying. Quite a number of such former teachers have indeed returned to the profession, and there are many others who have married in recent years and stayed at their jobs.

A further consequence of the scarcity of teaching personnel is that almost 10 per cent of the teachers of Arab children in 1952 were Jews. Practically all of these had a secondary education, and some had graduated from teachers' colleges or universities. By contrast, as a result of the absence of a comprehensive training scheme for Arab teachers under the Mandate, the majority of the Arab teachers available at the time had not completed a secondary school course and many had had only seven years of elementary schooling if not less. Little was done by the Mandatory authorities to train Arab teachers. Until a few years ago there existed a single teachers' college in Jerusalem that required matriculation certificates from students, and its output of certified teachers did not exceed twenty a year.

A variety of measures have been taken to cope with the situation. In the first place, attempts are being made to develop inspection services, though the number of inspectors available is quite inadequate. Secondly, two intensive courses for the training of some 50 teachers each were held in 1950 and 1951. Thirdly, post-graduate courses were organised during the summer vacations in those two years, attended by 300 and 150 Arab teachers respectively. Finally, external examination facilities have been introduced for general secondary education and specific pedagogic subjects.

No real solution of the problem can be expected, of course, before sufficient secondary schools and teachers' colleges become available for the Arab population. For the time being, after the introduction of eight forms in Arab elementary schools in 1950, the aim is to build up an increasing number of secondary classes. Last year eighth forms existed in 29 schools, ninth forms in 8, tenth forms in 7, and eleventh form only in one Nazareth school. This year a twelfth form has been opened which will enable graduates at the end of the year to sit for the general Israeli matriculation examinations.



While it is hoped that ninth forms will be added to many elementary schools, higher forms can probably be organised in a few places only. For one thing, there is the lack of qualified teachers. But apart from this it seems desirable that graduates from secondary schools should have an intimate knowledge of Jewish affairs in Israel—an aim which can only be attained if such schools are close to centres of Jewish life.

Of more immediate interest, of course, are the short-term measures referred to above. What, then, has been the outcome of those vacation courses already mentioned? The answer is not easy to give. Owing to great differences in the educational standards of students, attainments in theoretical subjects varied considerably. On the other hand, good results were achieved in such practical subjects as drawing, handicrafts and music. It is true, however, that in quite a number of instances teachers did not prove able subsequently to make practical use of their new theoretical accomplishments. A case in point is the problem of corporal punishment. Great efforts were made to impress on students the need for more progressive means of maintaining discipline. Nevertheless, many afterwards relapsed into their old primitive ways. Despite such disappointments, however, the courses served a number of useful purposes. If they accomplished nothing else, they at any rate set teachers thinking about modern concepts.

That in itself is no mean achievement; for it has to be borne in mind that traditional Arab education does not aim primarily at developing the child's own personality, but rather at encouraging imitation of adult behaviour. A characteristic expression of that trend is the excessive value set upon memorizing and similar formal exercises—practices which the Israeli authorities are now striving to replace by more appropriate ones.

Among the changes introduced with a view to modernizing teaching methods is the principle that, in the first and second forms, all subjects must be taught by one teacher only; that history lessons are to begin only in the sixth form, instead of in the first; that the study of the nature and geography of Israel, as well as of hygiene, should be treated as one subject in the four lowest forms; that more time is to be devoted to sports; and that music lessons should be given as far as teachers are available. In addition, corporal punishment has been officially abolished, as mentioned above.

In 1952 new curricula were published in many subjects, mostly based on the new curricula adopted in Jewish schools. Curricula in the remaining subjects are being prepared.

A particularly thorny problem is the teaching of the Arabic language. Strange as it may sound, instruction in this subject leaves much to be desired in all Arab countries. Such efforts as have been made outside Israel to improve the teaching of grammar have not yet yielded satisfactory results. But the position is even worse with regard to reading, writing and literature lessons. Not only does the Arabic script present considerable difficulties to the beginner, but there are vast differences between the spoken and the written language. It is therefore not surprising that at least four to five years are required in all Arab countries before pupils can freely use and understand text books. To overcome these difficulties, the Israeli authorities are now endeavoring to simplify matters by basing the teaching even of written Arabic on the spoken language, and in particular on the vocabulary known to the child. This new departure still meets with strong opposition on the part of both teachers and the general public. It may be hoped, nevertheless, that it will come to be accepted in due course and thus pave the way for more fundamental reforms. A beginning has already been made in the direction of publishing readers for beginners.

A special problem is that of teaching Hebrew. While keen interest in this language exists among the Arab population of Israel, lack of suitable teachers acts as a serious brake. Not only are Hebrew schools themselves short of staff, but it is difficult to ask Jewish teachers, whether single or married, to live in purely Arab surroundings for more than a year or two. Conditions are, of course, easier in towns with a mixed population such as Jerusalem, Jaffa and Haifa; but the majority of Arab schools are in villages.

The two short courses for teachers already mentioned provided a beginning of the solution: the students in these courses had a short training in Hebrew, and they started to teach the language when they were appointed as teachers. Now most of the Hebrew teaching is done by Arab teachers.

Arrangements are further complicated by the need to respect the different days of rest—Friday, Saturday and Sunday—as well as the various holidays of the three religions. Despite these technical problems, however, reasonable working conditions are being evolved and in some important respects the situation has improved considerably since the days of the Mandate.

An advisory Council on Arab Education and Culture has been appointed, which includes Jews and Arabs of all denominations.

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